

La Bibliothèque de Qumrân, 1 Torah - Genèse. Édition bilingue des manuscrits à l'initiative d'André Paul, dirigée par Katell Berthelot, Thierry Legrand et André Paul – Textes, traductions, introductions et notes par une équipe internationale de chercheurs francophones – Paris, Les Éditions du Cerf, 2008. ISBN 978-2-204-08305-8, € 89, xxxiii + 598 pp.

Hitherto, we did not yet have a full translation of the Dead Sea Scrolls into French (as opposed to translations in many other European languages) that incorporated the texts that were first published since the 1990s, nor did we have bilingual Hebrew/Aramaic–French editions, such as those of Lohse and Steudel (*Die Texte aus Qumran I and II*) in German, or, in English, the *Dead Sea Scrolls Study Edition*, Charlesworth's Princeton Theological Seminary volumes *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translation*, or the *Dead Sea Scrolls Reader*, the latter being in most cases derived from the official editions from the *Discoveries in the Judaean Desert*. Now, however, we have the beginning of a large and exciting French project, initiated by André Paul, that differs from those available in English and German, and which could well serve both an educated French audience, and scholars of Bible and Second Temple Judaism more generally.

This French bilingual edition differs from the abovementioned bilingual editions in several respects. First, this is (like some of the Nordic translation projects) the result of team work, involving some seasoned scholars, but in particular a young generation of scholars of Hebrew, Aramaic, or the Dead Sea Scrolls. The collaborators to this volume are Christophe Batsch, Jean-Claude Dubs, Michael Langlois, Jean-Baptiste Latour, Thierry Legrand, Jean-Sébastien Rey, Ursula Schattner-Rieser, and Kévin Trehuedic. Because of the French academic system, most of these scholars had a thorough training in Hebrew and Aramaic philology and palaeography. For that reason, other scholars too may benefit from this work. Second, the Hebrew and Aramaic is based on the official editions from the *DJD* series and other editions for those texts not included in the *DJD*, but—in contrast to the other bilingual editions in English and German—the French editors of those texts have also consulted other editions, and present brief notes on readings, including corrections of the original editions, or alternative possible readings or reconstructions. Thus, for example, the valuable readings and reconstructions of Klaus Beyer in his *Die aramäische Texte vom Toten Meer*, are often recorded in the notes. The transcription of the Hebrew and Aramaic is a simplified scholarly one: whereas the *DJD* series uses both dots and circlets above letters, to express differing degrees of certainty of the reading, *La Bibliothèque de Qumrân* only uses the circlet to indicate that a letter is difficult to read. Unlike the German edition, no vowel signs have been added. The translation is annotated, and there are brief introductions to each text and manuscript, with brief bibliographical references. In this way, this French project is much more helpful than the English and German bilingual editions. Third, the organization of the texts in this series is innovative and groundbreaking. Whereas the *Study Edition* presented the manuscripts serially, according to sigla, and the *Dead Sea Scrolls Reader* according to literary genre, this new project arranges the Dead Sea Scrolls texts ac-

cording to their relation to those scriptures that eventually became Bible. This reflects a relatively recent view on the character of the collection of Dead Sea Scrolls, as texts that, with few exceptions, can be described in their relation to the Scriptures. The authors also describe their approach as programmatic: "Classer des manuscrits de Qumrân en fonction de leur relation aux livres bibliques devrait ainsi permettre de mieux analyser le processus de canonisation des Écritures entre le IIe siècle av. J.-C. et le IIe de notre ère" (xv).

In this volume, however, the editors do not try to specify the different kinds of relationships to the scriptures, as, for example, explored in the recent works of, for example, Daniel Falk (*The Parabiblical Texts*) and Sidnie White Crawford (*Rethinking Scripture in Second Temple Times*). We can see, however, that the texts in this volume include commentaries, extensions of the biblical text, expansions by attributing new compositions to biblical figures (from Genesis), and some other texts. The introduction calls attention to the preponderance of Aramaic texts in this volume, largely pseudepigrapha, attributed to figures from Enoch to Qahat (The *Visions of Amram* will come in the next volume). The editors had to determine which texts to include in this volume, and chose among others the following ones: 4QMeditation of Creation A-C (4Q303–4Q305), the so-called *Prayer of Enosh* text (4Q369), all the Aramaic Enochic manuscripts, including the Astronomical Enoch ones (4Q201–4Q202; 4Q204–4Q212; 4QpapEnoch), and the related *Book of Giants* manuscripts (1Q23–1Q24, 2Q26, 4Q203, 4Q206a, 4Q530–4Q533, 6Q8), the two *Pesher of the Periods* texts (4Q180 and 4Q181), the *Commentary on Genesis A-D* (4Q252, 4Q253, 4Q254, 4Q254a), the *Genesis Apocryphon* (here called *Histoire des Patriarches*), as well as the *Aramaic Levi Document* (the Cairo Genizah pages, as well as the Qumran manuscripts 4Q213–4Q214b), other texts related to the patriarchs, including the Masada fragments related to Joseph. This is a lot of material, resulting in a bulky volume. Perhaps therefore, the editors chose to include those texts that covered both Genesis and Exodus in the next volume on Exodus, Leviticus, and Numbers. Thus, surprisingly, we do not find in this volume the *Jubilees* manuscripts, even though the largest part of *Jubilees* corresponds to Genesis. However, one can argue that since this text is connected to Moses and claims to contain revelation presented on Mt. Sinai, it might also be related to Exodus. A similar claim can be made for the so-called *Pseudo-Jubilees* texts (4Q225 and 4Q226), which contain, like *Jubilees*, narrative interpretive extensions of Genesis in the form of an address to Moses. The inevitable, and somewhat deplorable, result is that, for example, the retelling of the Binding of Isaac will not appear in the Genesis volume, but in the Exodus-Numbers one. Another text related to both Genesis and Exodus, and not included in this first volume, is 4Q422 (*Paraphrase of Genesis and Exodus*). The *Jubilees* example is only one example of the quite general phenomenon that Dead Sea Scrolls texts are related to several scriptures. Thus, I suggested that the so-called *New Jerusalem* text may have been a Jacob pseudepigraph, in which case it should have been included in this volume. However, form and content of this *New Jerusalem* would warrant it to be related to Ezekiel. Interesting is the inclusion of 4Q529 (*Words of Michael*) in this volume, on the assumption that it is related to the Enoch literature, which raises the question of both ancient and modern association

of texts with the figures of Enoch and Daniel (the phenomenon of the Danielization of texts is clear if one studies the Qumran, Hebrew Bible, and Septuagint evidence). In passing, we should mention that there are many other texts in the Dead Sea Scrolls corpus that relate to or use Genesis. This goes not only for *Jubilees* and the *Pseudo-Jubilees* texts, but also, for example, for sapiential texts like *4QInstruction* in which the use of Genesis 2–3 is striking, or liturgical texts, like 4Q502, that refer to creation in terms reminiscent of Genesis 1–2. It is to be hoped that at the completion of the series, a cumulative index on all volumes will help the users to find easily all texts related to a specific part of Scripture.

In a project like this, the translation and notes are the most important, and in general one should not need to redo the existing editions. I did not systematically check all the Hebrew and Aramaic editions, but my soundings suggest that on the whole the text corresponds to that of earlier editions, and that corrections are mentioned in the notes. For example, the transcription of 4Q369 is that of the *DJD* 13 edition, with the one omission of the first waw of 1 i 1 ולכול. Likewise, the 4Q303-4Q305 transcriptions are those of *DJD* 20, though I prefer to read, with the Preliminary Concordance, and against the *DJD* edition, the an imperative השביתו in 4Q303 line 2 (note that the name “Meditation on Creation” was based on the interpretation of שמעו in line 1 as an imperative). For the Enochic texts, published by Milik in his 1976 *The Books of Enoch: Aramaic Fragments of Qumrân Cave 4*, Michael Langlois, who published his dissertation on 4Q201, generally gives Milik’s text, but in the notes sometimes proposes better readings. He corrects several mistakes in Milik’s texts, for example in 4Q204 4 6, but overlooks a few minor ones (same fragment line 4 ואמר rather than ואמר, and 4Q205 1 xii 3). Also other contributors critically look at the official editions, and once in a while prefer other readings (e.g., 4Q213b 1 1). Compared to other translations, the notes in this volume are copious and helpful. Such notes comment on the translation, the meaning, or semantics, of Aramaic or Hebrew words or phrases, give references to other Biblical or Qumran texts, or refer briefly to scholarly literature. For thorough scholarly work, one will of course turn to the *DJD* editions with their generally extensive discussions, to the commentaries on *Enoch* and the *Aramaic Levi Document*, or to new editions and monographs, such as Dan Machiela’s new transcription of the *Genesis Apocryphon*, which came too late to be used in this French volume. However, for all other purposes, and even to get a quick overview of the scholarship on a manuscript, this is an exemplary edition for which the French scholars and their francophone audience should be congratulated.

Ultimately, I expect that the entire project will not only give us several volumes with texts and French translations, introductions and notes, but also will help the field and the general audience to understand the relation between the corpus and the Scriptures.

Eibert Tigchelaar
K.U.Leuven